Hari Sarvottama – Vaayu Jeevottama

NAVAGRAHAS – The Celestial bodies

Sun (Surya); Moon (Chandra); Mars (Kuja or Angaaraka); Mercury (Budha); Jupiter (Guru or Bruhaspathi); Venus (Sukra); Saturn (Shani); Rahu and Kethu collectively are called Nava Grahas. Although technically Sun and Moon are not planets (Sun is a Star and Moon is a Satellite, Sun & Moon are called Luminaries); Rahu-Kethu are shadowy planets (chaaya Grahas), in Hindu astrology they are collectively referred to as planets resulting in Nava-Grahas. In Astrology Grahas are recognized as Heavenly bodies.

A planet or a Graha is a celestial body that has substantial influence on the living beings on earth. Nava Grahas play an important role in human life. Navagrahas are the pivot around which the concept of astrology rotates. Each Graha has a specific role and signification. They are representatives of the Primordial Supreme God Vishnu. They are the Universe's agents of the Law of Karma.

In Bhagawadgita (Vibhooti Yoga), Lord Sri Krishna says, He is

ज्योतिषां रविरंशुमान् | नक्षत्राणामहं शशी | (10.21)

Radiant Sun (Ravi) among the luminaries and Moon (Shashi) among the Stars in the sky.

[In the symbolism of Lord Shiva (Thrinethra), Surya & Chandra are depicted as two eyes of Lord Shiva]

Sun & Moon are witness of all our actions (Karma Saakshi).

Similarly, in sloka #10.24 Sri Krishna says,

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् - He is Bruhaspathi (Guru/Jupiter) among the priests. And in sloka # 10.37

कवीनामुशना कविः (kavīnām uśhanā kaviḥ) Among the intellectuals/great thingers He is SukraAcharya (Sukra) whose original name is Sage Ushana.

Bhagawan Sri Vishnu Avataras Vs Navagrahas

(Brihat Parashara Hora Shastra)

अवताराण्यनेकानि हयजस्य परमात्मनः।
जीवानां कर्मफलदो ग्रहरूपी जनार्दनः॥ ३॥

Innumerable incarnations are born from Lord Vishnu the unborn Paramaatma. Janardhana takes the form of Grahas to

bestow on the living beings the results of their karma. Janardana is another of Vishnu's names.

रामोऽवतारः सूर्यस्य चन्द्रस्य यदुनायकः।

नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च॥ ५॥

RamaAvatara from Surya (Sun), Krishna from Chandra (Moon), Narasimha from Bhumiputra (Mars) and Buddha from Somasuta (Mercury).

वामनो विबुधेज्यस्य भार्गवो भार्गवस्य च।

कूर्मो भास्करपुत्रस्य सैंहिकेयस्य सूकरः॥ ६॥

Vamana from the learned one (Jupiter), Bhargava (Parashurama) from Bhargava (Venus). Koorma from Bhaskaraputra (Saturn) and Suukara (Varaha) from Saimhikeya (Rahu).

Both Venus and its incarnation Parashurama are referred to as Bhargava. Bhaskara is another name for Sun. Saturn is Bhaskaraputra or 'son of the Sun'. Rahu is called Saimhikeya, 'child of Simhika'.

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः।

परात्मांशोऽधिको येषु ते सर्वे खेचराभिधः॥ ७॥

MeenaAvatara from Ketu. Other incarnations are born from the planets as well. The ones that are predominately Paramatma reside in the Heavens.

(Brihat Parashara Hora Shastra...)

Navagraha worship or aaradhana is prevalent in Hindu philosophy since time immemorial followed by our elders and described in various sacred texts.

www.bhargavasarma.blogspot.com

Nearest example of Navagraha worship, one can find in Sri Sathyanarayana Swamy vratha one of the most popular, auspicious and highly meritorious austerities wherein, it becomes a part of the ritual without which the Vratha is incomplete. Navagraha prarthana/tharpana forms part of nityakarma (Sandhyavandana)

Best reference to Navagrahas one can get from Navagraha Stothra composed by Lord & Sage Sri Vedavyasa.

NavaGrahas are not mere planets in the solar system. They are Devatas with a divine background. If only one can go through the meaning of slokas in Navagraha stotra, one can understand the divinity behind them.

One should not ignore worshipping Navagrahas. They should also be worshipped as Vishnu Parivaara Devatas with proper anusandhana.... BharatiRamanaMukhyaPraanaAntargatha-HariSarvottama;

॥ ನವಗ್ರಹಸ್ತೋತ್ರ ॥

ಜಪಾಕುಸುಮಸಂಕಾಶಂ ಕಾಶ್ಯಪೇಯಂ ಮಹದ್ಯುತಿಮ್ ।

ತಮೋಽರಿಂ ಸರ್ವಪಾಪಘ್ನಂ ಪ್ರಣತೋಽಸ್ಮಿ ದಿವಾಕರಮ್ ॥ 1॥

ದಧಿಶಂಖತುಷಾರಾಭಂ ಕ್ಷೀರೋದಾರ್ಣವಸಂಭವಮ್ ।

ನಮಾಮಿ ಶಶಿನಂ ಸೋಮಂ ಶಂಭೋರ್ಮುಕುಟಭೂಷಣಮ್ ॥ 2॥

ಧರಣೀಗರ್ಭಸಂಭೂತಂ ವಿದ್ಯುತ್ಕಾಂತಿಸಮಪ್ರಭಮ್ ।

ಕುಮಾರಂ ಶಕ್ತಿಹಸ್ತಂ ಚ ಮಂಗಲಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ ॥ 3॥

ಪ್ರಿಯಂಗುಕಲಿಕಾಶ್ಯಾಮಂ ರೂಪೇಣಾಪ್ರತಿಮಂ ಬುಧಮ್ ।

ಸೌಮ್ಯಂ ಸೌಮ್ಯಗುಣೋಪೇತಂ ತಂ ಬುಧಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ ॥ 4॥

ದೇವಾನಾಂ ಚ ಋಷೀಣಾಂ ಚ ಗುರುಂ ಕಾಂಚನಸಂನಿಭಮ್ ।

ಬುದ್ಧಿಭೂತಂ ತ್ರಿಲೋಕೇಶಂ ತಂ ನಮಾಮಿ ಬೃಹಸ್ಪತಿಮ್ ॥ 5॥

ಹಿಮಕುಂದಮೃಣಾಲಾಭಂ ದೈತ್ಯಾನಾಂ ಪರಮಂ ಗುರುಮ್ ।

ಸರ್ವಶಾಸ್ತ್ರಪ್ರವಕ್ತಾರಂ ಭಾರ್ಗವಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ ॥ 6॥

ನೀಲಾಂಜನಸಮಾಭಾಸಂ ರವಿಪುತ್ರಂ ಯಮಾಗ್ರಜಮ್ ।

ಛಾಯಾಮಾರ್ತಂಡಸಂಭೂತಂ ತಂ ನಮಾಮಿ ಶನೈಶ್ಚರಮ್ ॥ 7॥

ಅರ್ಧಕಾಯಂ ಮಹಾವೀರ್ಯಂ ಚಂದ್ರಾದಿತ್ಯವಿಮರ್ದನಮ್ ।

ಸಿಂಹಿಕಾಗರ್ಭಸಂಭೂತಂ ತಂ ರಾಹುಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ ॥ 8॥

ಪಲಾಶಪುಷ್ಪಸಂಕಾಶಂ ತಾರಕಾಗ್ರಹಮಸ್ತಕಮ್ ।

ರೌದ್ರಂ ರೌದ್ರಾತ್ಮಕಂ ಘೋರಂ ತಂ ಕೇತುಂ ಪ್ರಣಮಾಮ್ಯಹಮ್ ॥ 9॥

ಇತಿ ವ್ಯಾಸಮುಖೋದ್ಗೀತಂ ಯಃ ಪಠೇತ್ಸುಸಮಾಹಿತಃ ।

ದಿವಾ ವಾ ಯದಿ ವಾ ರಾತ್ರೌ ವಿಘ್ನಶಾಂತಿರ್ಭವಿಷ್ಯತಿ ॥ 10॥

ನರನಾರೀನೃಪಾಣಾಂ ಚ ಭವೇದ್ದುಃಸ್ವಪ್ನನಾಶನಮ್ ।

ಐಶ್ವರ್ಯಮತುಲಂ ತೇಷಾಮಾರೋಗ್ಯಂ ಪುಷ್ಟಿವರ್ಧನಮ್ ॥

ಗ್ರಹನಕ್ಷತ್ರಜಾಃ ಪೀಡಾಸ್ತಸ್ಕರಾಗ್ನಿಸಮುದ್ಭವಾಃ ।

ತಾಃ ಸರ್ವಾಃ ಪ್ರಶಮಂ ಯಾಂತಿ ವ್ಯಾಸೋ ಬ್ರೂತೇ ನ ಸಂಶಯಃ ॥

॥ ಇತಿ ಶ್ರೀವ್ಯಾಸವಿರಚಿತಂ ನವಗ್ರಹಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ॥

॥ नवग्रहस्तोत्र ॥

जपाकुसुमसंकाशं काश्यपेयं महद्द्युतिम् ।

तमोऽरिं सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥ १॥

दधिशङ्खतुषाराभं क्षीरोदार्णवसंभवम् ।

नमामि शशिनं सोमं शम्भोर्मुकुटभूषणम् ॥ २॥

धरणीगर्भसंभूतं विद्युत्कान्तिसमप्रभम् ।

कुमारं शक्तिहस्तं च मङ्गलं प्रणमाम्यहम् ॥ ३॥

प्रियङ्गुकलिकाश्यामं रूपेणाप्रतिमं बुधम् ।

सौम्यं सौम्यगुणोपेतं तं बुधं प्रणमाम्यहम् ॥ ४॥

देवानां च ऋषीणां च गुरुं काञ्चनसंनिभम् ।

बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम् ॥ ५॥

हिमकुन्दमृणालाभं दैत्यानां परमं गुरुम् ।
सर्वशास्त्रप्रवक्तारं भार्गवं प्रणमाम्यहम् ॥ ६॥
नीलांजनसमाभासं रविपुत्रं यमाग्रजम् ।
छायामार्तण्डसंभूतं तं नमामि शनैश्चरम् ॥ ७॥
अर्धकायं महावीर्यं चन्द्रादित्यविमर्दनम् ।
सिंहिकागर्भसंभूतं तं राहुं प्रणमाम्यहम् ॥ ८॥
पलाशपुष्पसंकाशं तारकाग्रहमस्तकम् ।
रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ॥ ९॥

Phalastuthi

इति व्यासमुखोद्गीतं यः पठेत्सुसमाहितः ।
दिवा वा यदि वा रात्रौ विघ्नशान्तिर्भविष्यति ॥ १०॥
नरनारीनृपाणां च भवेद्दुःस्वप्ननाशनम् ।
ऐश्वर्यमतुलं तेषामारोग्यं पुष्टिवर्धनम् ॥
ग्रहनक्षत्रजाः पीडास्तस्कराग्निसमुद्भवाः ।
ताः सर्वाः प्रशमं यान्ति व्यासो ब्रूते न संशयः ॥
॥ इति श्रीव्यासविरचितं नवग्रहस्तोत्रं सम्पूर्णम् ॥

॥ నవగ్రహస్తోత్ర ॥

జపాకుసుమసంకాశం కాశ్యపేయం మహద్యుతిమ్ ।
తమోఽరిం సర్వపాపఘ్నం ప్రణతోఽస్మి దివాకరమ్ ॥ ౧॥
దధిశఙ్ఖతుషారాభం క్షీరోదార్ణవసంభవమ్ ।
నమామి శశినం సోమం శమ్భోర్మకుటభూషణమ్ ॥ ౨॥
ధరణీగర్భసంభూతం విద్యుత్కాన్తిసమప్రభమ్ ।
కుమారం శక్తిహస్తం చ మఙ్గలం ప్రణమామ్యహమ్ ॥ ౩॥
ప్రియఙ్గుకలికాశ్యామం రూపేణాప్రతిమం బుధమ్ ।

సౌమ్యం సౌమ్యగుణోపేతం తం బుధం ప్రణమామ్యహమ్ ॥ ౪॥

దేవానాం చ ఋషీణాం చ గురుం కాఞ్చనసంనిభమ్ ।

బుద్ధిభూతం త్రిలోకేశం తం నమామి బృహస్పతిమ్ ॥ ౫॥

హిమకున్దమృణాలాభం దైత్యానాం పరమం గురుమ్ ।

సర్వశాస్త్రప్రవక్తారం భార్గవం ప్రణమామ్యహమ్ ॥ ౬॥

నీలాంజనసమాభాసం రవిపుత్రం యమాగ్రజమ్ ।

ఛాయామార్తణ్డసంభూతం తం నమామి శనైశ్చరమ్ ॥ ౭॥

అర్ధకాయం మహావీర్యం చన్ద్రాదిత్యవిమర్దనమ్ ।

సింహికాగర్భసంభూతం తం రాహుం ప్రణమామ్యహమ్ ॥ ౮॥

పలాశపుష్పసంకాశం తారకాగ్రహమస్తకమ్ ।

రౌద్రం రౌద్రాత్మకం ఘోరం తం కేతుం ప్రణమామ్యహమ్ ॥ ౯॥

ఇతి వ్యాసముఖోద్గీతం యః పఠేత్సుసమాహితః ।

దివా వా యది వా రాత్రౌ విఘ్నశాన్తిర్భవిష్యతి ॥ ౧౦॥

నరనారీనృపాణాం చ భవేద్దుఃస్వప్ననాశనమ్ ।

ఐశ్వర్యమతులం తేషామారోగ్యం పుష్టివర్ధనమ్ ॥

గ్రహనక్షత్రజాః పీడాస్తస్కరాగ్నిసముద్భవాః ।

తాః సర్వాః ప్రశమం యాన్తి వ్యాసో బ్రూతే న సంశయః ॥

॥ ఇతి శ్రీవ్యాసవిరచితం నవగ్రహస్తోత్రం సమ్పూర్ణమ్ ॥

Phalastuti says that those who read with all sincerity, devotion and faith this sacred hymn Navagraha Stothra composed by Sage Sri VedaVyAsa will be able to succeed in appeasing the obstacles occurring by day/night.

Bad dreams of men, women and kings alike will be destroyed and they will be endowed with unparalleled riches, good health and enhancing nourishment.

All the pain, devastation caused by fire, planets and stars will be of the past and it is certain there is no doubt about it, thus said Sage Sri VedaVyAsa emphatically.

While Sun (Ravi) is known as Graha Raja (King of Navagrahas), Saturn (Shani) attains lot of significance and highest popularity among the Navagrahas and is the most fascinating planet.

Navagrahas rule over the 27 constellations with each Graha being the star lord of three nakshathras as follows.

Kethu > Aswini, Magha, Moola

Sukra > Bharani, Pubba (Poorva-Phalguni), PoorvaAshaada;

Surya > Krittika, Uttara (Uttara-Phalguni), UttaraAshaada;

Chandra >Rohini, Hastha, Sravana;

Kuja > Mrigasira, Chitta, Dhanishta;

Rahu > Ardra, Swathi, Sathabhisha;

Guru > Punarvasu, Visakha, PoorvaAbhaadra;

Shani > Pushyami, Anuradha, UttaraAbhaadra;

Budha > Aslesha, Jyeshta, Revathi;

Seven out of Nine Grahas are lords of the Zodiac signs as follows, Surya, Chandra own one house each, while other five planets own two houses each;

Kuja > Mesha (Aries), Vruschika (Scorpio);

Sukra > Vrushabha (Taurus), Thula (Libra);

Budha > Mithuna (Gemini), Kanya (Virgo);

Chandra > Karkataka (Cancer);

Surya > Simha (Leo);

Guru > Dhanus (Sagittarius), Meena (Pisces);

Shani > Makara (Capricorn), Kumbha (Aquarius)

Rahu - Kethu, don't own any zodiac signs. They are called Aprakashaka Grahas (Shadowy planets);

NavaRathna associated with Navagraha...

Vajra (Sukra); Vydoorya (Ketu); Gomedhika (Rahu); Pushyaraaga (Guru); Marakatha (Budha); Maanikya (Surya); Neela (Shani); Muthya (Chandra) and Pravaala (Kuja)

NavaDhaanya associated with Navagrahas are...

wheat (Sun), rice (Moon), red gram (Mars), green gram (Mercury), Bengal gram (Jupiter), black eyed peas (Venus), black sesame (Saturn), black gram (Rahu), and horse gram (Kethu).

Tattva – Sun (Agni tattva) – Moon (Jala tattva) – Mars (Agni tattva) – Mercury (Bhoo tattva) – Jupiter (Aakaasa tattva) – Sukra (Jala tattva) – Shani (Vaayu tattva)

Controls (Governace) – Sun (Soul) – Moon (Mind) – Mars (Virility/strength) – Mercury (Speech) – Jupiter (Knowledge) – Sukra (Potency) – Shani (Grief);

Guna: Sun, Moon, Jupiter are Saattvik – Mercury & Venus are Rajasik – Mars & Shani are Taamasik in nature.

Deities (Adhi Devata/Pratyadhi Devata)**:** Sun (Agni/Rudra) – Moon (Aapa/Gauri) – Mars (Pruthvi/Skanda) – Mercury (Vishnu/Narayana) – Jupiter (Indra/Bramha) – Venus (Indrani/Indra) – Shani (Prajapathi/Yama) – Rahu (Sarpa/Kaala) – Kethu (Bramha/Chitragupta)

(NB: List of Deities may differ as per sampradaya/traditions)

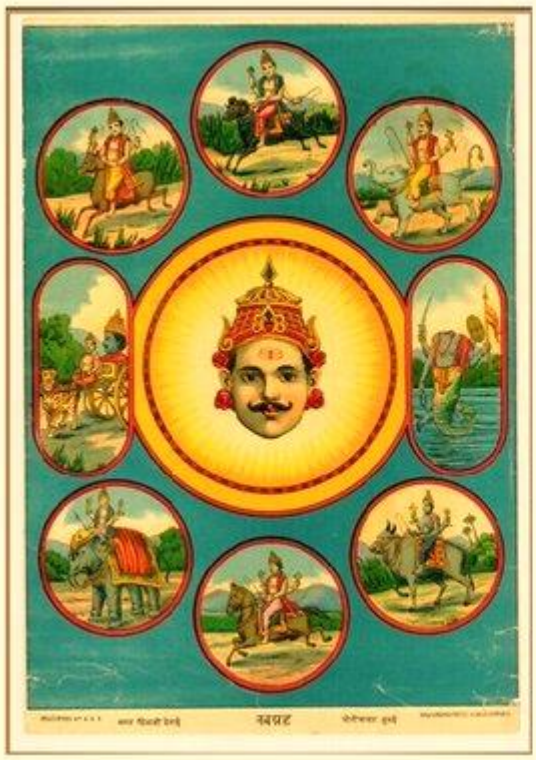
Homa Samit associated with Navagraha are…

आदित्यादि-नव-ग्रहाः शुभ-करा मेषादयो राशयो
नक्षत्राणि स-योगकाश्च तिथयस्तद्-देवतास्तद्-गणाः |
मासाब्दा ऋतवस्तथैव दिवसाः संध्यास्तथा रात्रयः
सर्वे स्थावर-जंगमाः प्रति-दिनं कुर्वंतु नो मंगलम् ||

ಆದಿತ್ಯಾದಿ-ನವ-ಗ್ರಹಾಃ ಶುಭ-ಕರಾ ಮೇಷಾದಯೋ ರಾಶಯೋ
ನಕ್ಷತ್ರಾಣಿ ಸ-ಯೋಗಕಾಶ್ಚ ತಿಥಯಸ್ತದ್-ದೇವತಾಸ್ತದ್-ಗಣಾಃ |
ಮಾಸಾಬ್ದಾ ಋತವಸ್ತಥೈವ ದಿವಸಾಃ ಸಂಧ್ಯಾಸ್ತಥಾ ರಾತ್ರಯಃ
ಸರ್ವೇ ಸ್ಥಾವರ-ಜಂಗಮಾಃ ಪ್ರತಿ-ದಿನಂ ಕುರ್ವಂತು ನೋ ಮಂಗಲಮ್ ||

AdityAdi-nava-grahAH SuBa-karA mEShAdayO rASayO
nakShatrANi sa-yOgakASca tithayastad-dEvatAstad-gaNAH |
mAsAbdA Rutavastathaiva divasAH sandhyAstathA rAtrayaH
sarvE sthAvara-jangamAH prati-dinaM kurvantu nO mangalam ||

Aadityaadi Navagraha Devataabhyo Namaha



नवग्रह प्रार्थना

ॐ सूर्यः शौर्यमथेन्दुरुच्चपदवीं सन्मङ्गलं मङ्गलः ।
सद्बुद्धिं च बुधो गुरुश्च गुरुतां शुक्रः सुखं शं शनिः ।
राहुर्बाहुबलं करोतु विपुलं केतुः कुलस्योन्नतिम् ।
नित्यं प्रीतिकरा भवन्तु भवतां सर्वे प्रसन्ना ग्रहाः ॥

ॐ आदित्यादिनवग्रहदेवताभ्यो नमः

May Surya bless us with prowess,
Indu (Chandra) with a high position,
Mangala with auspiciousness,
Budha with good intellect,
Guru with dignity,
Shukra with happiness,
Shani with prosperity,
Rahu with strength,
Ketu with great advancement of family.

May the beneficent Grahas always create joy for all.
Salutations to the Navagraha Devatas!

Planetary Transits

(Concept & Significance)

[A general study]

Transit is a broad term that we generally come across in various contexts in our day to day life in some context or the other. Literally transit means a journey or a passage of an objective or a body, be it goods or cash or people and in fact life itself is a journey or a transit of soul. Transit or transition is a regular phenomenon in nature that represents a change, passing from one state or stage or place to another. In the eternal, insurmountable and ever revolving wheel of Time known as Kalachakra, transit is a universal phenomenon applicable even to the celestial bodies like stars and planets.

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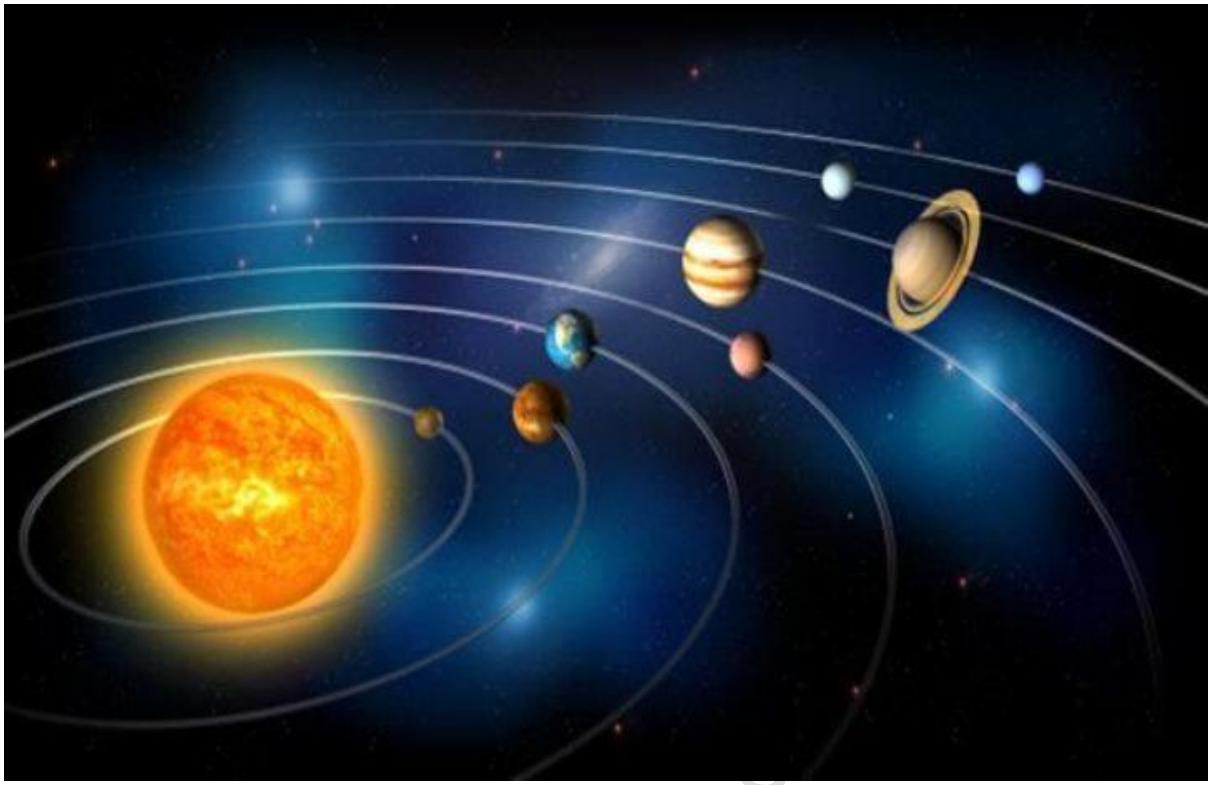

In astrological parlance transit has acquired lot of significance as the predictions are generally based on the transitory position of the planets at a desired time which is known as ***Gochara****. Gochara is a Sanskrit word a combination of GO + CHARA. Go in Sanskrit is referred with several meanings like sky, a star, sun, moon and Chara means the one that moves, not fixed, floating.*

Gochara means the one that is visible or being in sight, the one that is perceptible or recognizable or to see or be aware of something clearly. Transit of planets from one constellation to the other and from one sign to the other in the zodiac is generally known as Gochara. Transits reflect the placement of planets in the zodiac at a given point of time.

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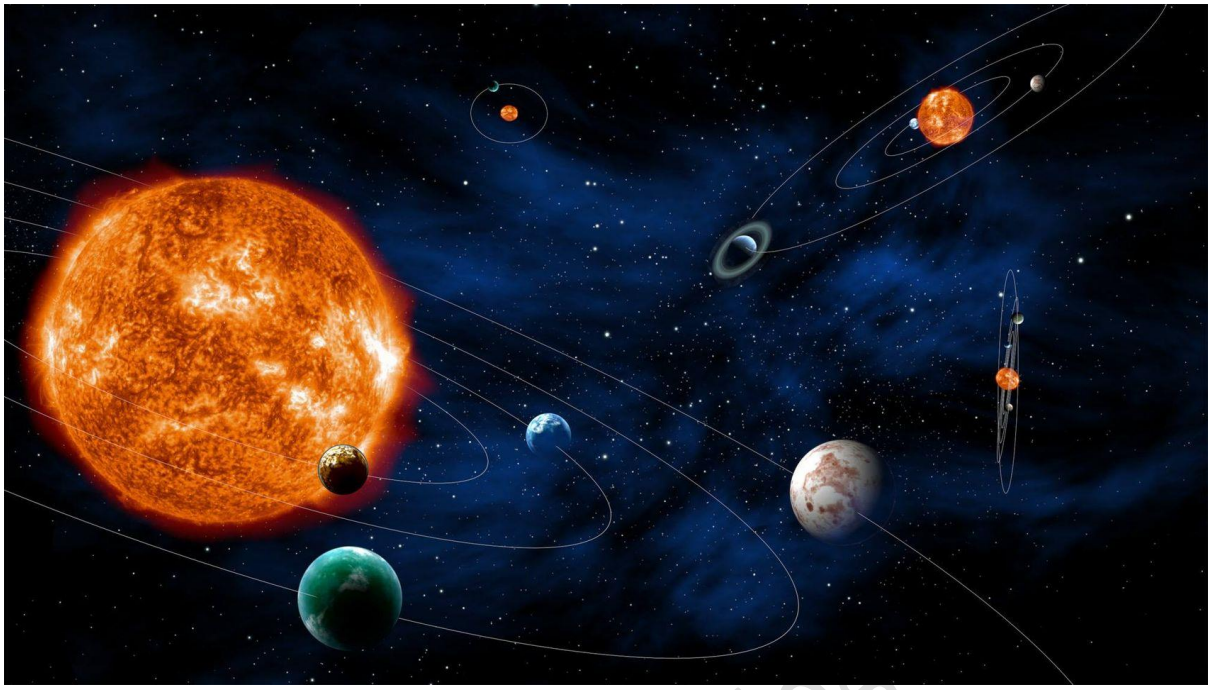

Zodiac is the basis around which planetary transits takes place when they move from one sign (raasi) to the other. We have twelve signs in the zodiac comprising of 360 degrees starting from Aries (Mesha raasi) to Pisces (Meena raasi) and 27 constellations (stars) starting from Aswini to Revathi. Each constellation has four quarters (paadaas) and the zodiac in total has 108 (27x4) quarters accommodating 9 quarters (paadaas) in each sign. Though Sun is a star and Moon is a satellite and Rahu-Kethu are shadowy planets, in Hindu astrology they are referred to as planets resulting in Nava-Grahas (nine planets) who constantly move around the zodiac at regular intervals.

Out of the nine planets Moon, Mercury, Venus, Sun and Mars are fast moving planets in that order and Jupiter, Rahu-Kethu, and Saturn are slow moving planets in that order. While Moon is the fastest planet taking 2 ¼ days to move from one sign to the other, Saturn is the slowest planet taking 2 ½ years to move from one sign to the other in the

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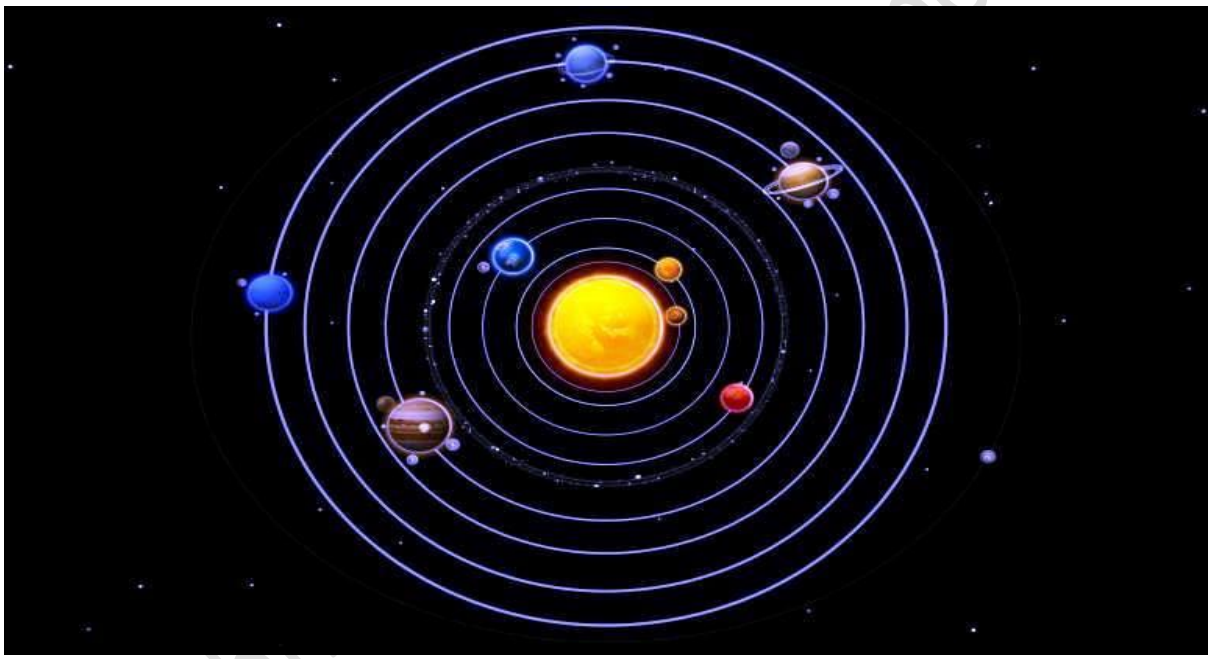
zodiac. Sun the leader of solar system moves at the rate of one degree a day and takes 365 days to complete one complete revolution around the zodiac.

All planets except Rahu and Kethu always move in clockwise direction (Savya) in the zodiac, but Rahu- Kethu will always move in anti-clockwise direction (apasavya). Planets maintain a varying degree of distance between each other during transit, whereas Rahu-Kethu always maintains a distance of 180 degrees from each other.



During the course of transit planets enter into different states of existence like debilitation, exaltation, combustion, retrogression, acceleration, stagnation etc. For example, Libra is the sign of exaltation for Saturn while Aries is its sign of debilitation. Similarly, for Mars, while Capricorn is the sign of exaltation, Cancer is the sign of debilitation. All the planets except Sun and Moon are subject to retrogression or acceleration in their orbits. Planets when they come very nearer to the Sun become combust.

Each planet has its own rate of velocity or motion depending upon its nearness to or distance from the earth and they do not maintain uniform rate of movement. Though there is a set time frame for planetary transits and in general planets move accordingly but sometimes we come across certain exceptions wherein the periods vary due to reasons like retrogression or acceleration or stagnation. For example, last couple of occasions we have observed Jupiter moving ahead of his schedule to the next sign due to acceleration known as Athichaara. When the distance of any planet from the Sun exceeds a particular limit it becomes retrograde and falls behind schedule. Similarly, when the planet comes nearer to the Sun the velocity of the planet is accelerated and the planet moves ahead of schedule. Sometimes planets also get stagnated and stay beyond schedule in a particular sign that is known as Sthambhana. For example, recently Mars who has transited into Taurus (Vrushabha) sign is staying for almost six months beyond his schedule of 45 days.

During the course of their journey across the zodiac, planets will also be transiting over one or the other planets by virtue of which certain events occurs like for example Amaavasya (New Moon day) when Sun and Moon are in conjunction, occurrence of eclipses involving Earth, Sun, Moon, and the shadow planets Rahu and Kethu.

Sankramana is another word used for Transit and in Hindu philosophy it has acquired lot of religious and spiritual significance. Hindu calendar is based on the movement or transit of Sun and Moon in the zodiac which is known as Sauramana and Chaandramana respectively. According to

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Sauramana when Sun transits into a zodiac sign that month is denoted with the name of that raasi or sign. For example, when Sun transits into Aries (Mesha Raasi) it is known as Mesha Maasam. Among Sun transits known as Surya Sankramana, certain transits are given special significance. For example,

➢ *Mesha Sankramana*	*Beginning of Solar New Year*
➢ *Karkataka Sankramana*	*Beginning of Dakshinayana*
➢ *Kanya Sankramana*	*Pithru Paksha*
➢ *Dhanus Sankramana*	*Beginning of Dhanurmasam*
➢ *Makara Sankramana*	*Beginning of Uttarayana*

In Hindu electional astrology transit of Sun in Pisces (Meena raasi), Gemini (Mithuna raasi), Virgo (Kanya raasi), and Sagittarius (Dhanus raasi) is referred to as Soonya masam. In general transit of Sun is not considered as auspicious as there will be certain disturbances in the organization of solar forces and such times are generally not recommended for any good work. On the contrary they are held to be auspicious for meditation, initiation into secret mantras and performance of certain religious rites which are held to purify both the body and soul.

As per Chaandramana when Moon transits into a particular constellation on a Full-Moon day that month is denoted in the name of that star. Thus the names of Lunar months are derived from the constellation in which the full Moon occurs. For example, when Moon transits Chitta constellation that month is denoted as Chaithra masam. Even occurrence of seasons known as Ruthus is based on the transit of Sun and Moon in the zodiac.

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Similarly, transit of Jupiter (Brihaspathi) that generally occurs once in twelve months has also acquired special significance as it is associated with the celebration of the sacred Pushkara festival. It has become a custom and tradition since time immemorial to celebrate Pushkara festival of a particular river corresponding to the transit of Jupiter in a particular sign in the zodiac. For example, when Jupiter enters into Mesha Raasi which is the first sign in the zodiac it is celebration of Ganga Pushkara.

<table>
<tr><td>Pranahitha (Praneetha) Pisces (Meena)</td><td>Ganga Aries (Mesha)</td><td>Narmada Taurus (Vrushabha)</td><td>Saraswathi Gemini (Mithuna)</td></tr>
<tr><td>Sindhu (Indus) Aquarius (Kumbha)</td><td colspan="2" rowspan="2">Transit of Jupiter (Brihaspathi) in the Zodiac Vs Pushkara of the selected Rivers</td><td>Yamuna Cancer (Karkataka)</td></tr>
<tr><td>Thunga - Bhadra Capricorn (Makara)</td><td>Godavari Leo (Simha)</td></tr>
<tr><td>Pushkara-Vaahini Sagittarius (Dhanus)</td><td>Bheema Scorpio (Vrischika)</td><td>Kaveri Libra (Thula)</td><td>Krishna Virgo (Kanya)</td></tr>
</table>

Jupiter's transit in the zodiac is the most sought after one as it brings out marked influence on individuals. Jupiter also called Guru-Graha (Bruhaspathi) is the most benevolent and benefic among the planets.

Considered as Deva Guru (divine preceptor) Jupiter's blessings (Guru Bala) are very much essential for an individual and His transit into certain positions in Gochaara is most awaited for performing of auspicious ceremonies like marriage; upanayana etc. Even while fixing of muhurtha for auspicious ceremonies it is ensured that

Jupiter (Guru) is in proper placement either by presence or by aspect in the muhurtha chart.

Guru-Sukra Astha (Guru/Sukra Moudyami)

Whenever a planet comes close within certain degrees to Sun during transit in the zodiac it loses its lustre thereby ceases to appear temporarily. Astrologically these phenomena are called combustion or Astha or Moudya;

Guru/Sukra are auspicious planets and whenever there is Guru/Sukra Astha no auspicious ceremonies like Upanayana, Vivaha, Gruhapravesa etc. should be performed;

Kaamyakarma like Homa/Yagna, Theertha Yaathra, New Ventures, to be avoided during Guru/Sukra Astha; If it is part of ongoing austerity which was commenced earlier can be continued but not a new sankalpa.

Theertha Yaathra if one had earlier visited the place it can be visited, but visiting for the first time should be avoided during Astha.

During Guru/Sukra Astha, only Nitya & Naimittika karma can be done. No Kaamya karma.

Dates of Astha may differ depending on Calendars (Panchanga) one adopt;

Planetary Transit Results

(Techniques & impact on individuals)

Study of planetary transits known as Gochaara is a branch of astrology that is used popularly as modus operandi for predictions in matters relating to individuals, queries (horary astrology), for fixing of muhurthas (timing), mundane (worldly), etc. For the purpose of this post we are

confining to the study of transit of planets in relation to the individuals.

A birth chart (natal chart) is a map of the zodiac that signifies planetary positions as they were at the time of birth of an individual, whereas a Gochaara chakra deals with the current movement of planets acting as reference to the natal positions at the time of birth. At any given point of time positions of planets vary in a natal chart when compared to a transit chart and this divergence need to be taken into consideration for the purpose of astrological predictions. Natal positions of the planets represent the intrinsic capability of an individual whereas, the transit positions show the influences which are short lived.

A planet or a Graha is a celestial body that has substantial influence on the living beings on earth. According to Hindu philosophy, Nava Grahas play an important role in human life. Each Graha has a specific role and signification; they are the representatives of the Primordial Supreme God and are the universe's agents for carrying out karmas accumulated throughout the lives current as well as past.

During the course of their transit all the planets come into contact with each of the natal planets according to their varying time schedule as mentioned earlier. When they come in alignment with the natal planets, it will trigger the occurrence of events that will have an impact on an individual's existence. Especially the impact of slow moving planets viz. Jupiter, Rahu, Kethu and Saturn will be much higher, will be for a longer duration and hence have acquired greater significance in the matter of predictions.

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Techniques of Gochaara results

Conventionally for the purpose of analyzing the planetary transits, a birth chart is reckoned from the Moon sign that is known as Janma Raasi, the house where Moon is placed at the time of birth. Purusha Sooktha says that Moon is born out of the mind of the Primordial Person (Chandramaa Manaso Jaathah) who is the Kaala Purusha the one who controls the wheel of Time the Kaala-Chakra.

Moon basically the significator of the mind has a strong influence on human lives. Analyzing the planetary positions with respect to the Moon reveals the mental status of an individual. While analyzing a birth chart the results are reckoned both from Lagna (Ascendant) as well as from the Moon sign known as Chandra Lagna, whereas in case of Gochara it is from the Moon sign.

Generally, both natural benefic as well as malefic planets produce favourable results while transiting through their respective favourable houses. While transiting evil houses natural benefic planets produce almost neutral results whereas natural malefic planets give adverse results. Benefic and malefic planets both always provide favourable results while transiting through 11th house. Malefic planets do maximum evil while transiting 8th or 12th house. Saturn gives very bad results while transiting the Janma Raasi or Moon sign. When there is an overlap of periods like Rahu dasa associated with the transit of Saturn in 8th house then also it will be a period of trials and tribulations. Transiting planets are likely to make a definite impact while crossing

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the natal positions especially the slow moving planets Jupiter, Rahu, Kethu and Saturn.

Vedha – Vipareetha Vedha

Concept of Vedha is another technique used in determining the transit results. Vedha means an affliction, pain or grief. We come across the term Vedha in the Hindu concept of Eclipse. This concept of Vedha (affliction) is also used in astrological studies especially in case of planetary transits. When a planet produces good results from certain positions from the natal Moon, if at the same time some other planet occupies certain other positions from the natal Moon the good results gets nullified during the period of the transiting planet causing affliction. This is known as Vedha.

For example, Saturn transiting 3rd house reckoned from Moon sign gives good results, whereas if at the same time some other planet moves through the 12th house from Moon sign it becomes Vedha that obstructs the good results being given by Saturn.

Similarly, in converse proportion when a planet gives bad results from certain positions from the natal Moon, if at the same time some other planet occupies certain other positions from the natal Moon the bad results get reduced during the period of the transiting planet causing affliction. This is called as Vipareetha Vedha.

For example, if Saturn is transiting through 12th house from the natal Moon, it produces adverse results. If at the same time some other planet moves through the 3rd house from Moon sign it becomes Vipareetha Vedha and the adverse results get cancelled during the period of the transiting

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planet causing affliction. Exceptions to this Vedha and Vipareetha Vedha are presence of Saturn for Sun and vice-versa, and presence of Mercury for Moon and vice-versa.

Ashtakavarga

Another technique that is generally used in predicting the transit results is as per Ashtakavarga Tables. For example, when a planet transits to a sign with more than 4 points (Bindus) in his own Ashtakavarga Table and with more than 30 points in Sarvaashtakavarga table, it gives favourable results even if it is transiting an evil house.

At the same time, it will give adverse results while transiting an evil house with lesser points than mentioned above. Similarly, if the planet is transiting a favourable house but at the same time the number of points obtained in Ashtakavarga and Sarvaashtakavarga tables are less than 4 & 30 respectively it will produce un-favourable results.

Moorthi Nirnaya

Moorthi-Nirnaya is another method used to determine the transit results. Moorthi means form. Accordingly, during a transit, a planet is supposed to be in the form of Gold (Swarna) or Sliver (Rajatha) or Copper (Thamra) or Iron (Loha). It is based on one's radical (natal) Moon sign in relation to the sign in which Moon stands at the time of entry of a planet into a new sign.

For example, when Moon is in 1st, 6th and 11th sign reckoned from the natal Moon at the time of entry of a planet into a new sign it is known as Swarna Moorthi. If the Moon is in 2nd, 5th, and 9th from the natal Moon it is Rajatha Moorthi. If

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the Moon is in 3rd, 7th, and 10th sign from the natal Moon it is known as Thamra Moorthi and if it is in 4th, 8th and 12th from the natal Moon it is known as Loha Moorthi.

As Swarna Moorthi, benefic planets produce good results whereas, malefic planets produce adverse results. On the contrary as Loha Moorthi, benefic planets produce bad results whereas, malefic planets give average results. Generally benefic planets produce average to good results as Rajatha and Thamra Moorthi whereas malefic planets produce favourable results as Rajatha and Thamra moorthy.

Tharabalam

There is one more method also that is in vogue in deciding the transit results. It is based on the stellar occupational method that is also known as Tharabalam or strength of the star in which the planet is transiting reckoned form the birth star. Counted from the birth star up to the planets transiting star the number is divided by 9 and if the remainder is 1, 3, 5, and 7 the planet is supposed to give un-favourable results. If it is #7 the results are supposed to be worst.

In predicting the planetary transit (Gochaara) results, Moon and the birth star plays a significant role. Planets when they transit in different signs give varying results and that need not necessarily be common to all those who are born under the same Janma raasi or Moon sign. Transit results mainly depend on the strength, status, location and relationship with other planets in the birth chart.

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Gochaara or planetary transit positions are used not only in case of individuals but also used for fixing of muhurthas (timing) for events like marriage, upanayanam, Gruha pravesam, or for coronation etc. In case of mundane (worldly) predictions it is used in predicting the political scenario, wars, and other developments, climatic conditions like rainfall, earthquakes, floods, epidemics, celestial events like eclipses, market fluctuations etc.

Transit results without taking into account the Vedha and Vipareetha Vedha may prove to be incorrect. A combined assessment of conventional results with the other techniques in vogue gives a comprehensive estimate of the predictions during the transit period of a planet especially the slow moving planets Jupiter, Rahu, Kethu and Saturn.

Inferences should also be made by taking into consideration the current positions of the planets in correlation to their positions at the time of birth, the current Dasa-bhukti effect. Though transit results are considered as secondary to the prevailing natal results, yet sometimes they could even modify and change the course of the natal results. Gochaara or planetary transit is not only supplementary to the natal birth chart but also acts as complimentary to it.

General time frame for Planetary Transit

(from one sign to the other)

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Moon	Mercury	Venus	Sun	Mars	Jupiter	Rahu	Kethu	Saturn
2¼ days	30 days	30 days	One month	1½ months	One year	1½ years	1½ years	2½ years

Planetary transit - Chart of
(Auspicious house Vs Vedha house)

Transit Planet	*Auspicious house*	*Vedha house*
Sun	*3, 6, 10, 11*	*9, 12, 4, 5 (except Saturn)*
Moon	*1, 3, 6, 7, 10, 11*	*5, 9, 12, 2, 4, 8 (except Mercury)*
Mars	*3, 6, 11*	*12, 9, 5*
Mercury	*2, 4, 6, 8, 10, 11*	*5, 3, 9, 1, 8, 12 (except Moon)*
Jupiter	*2, 5, 7, 9, 11*	*12, 4, 3, 10, 8*
Venus	*1, 2, 3, 4, 5, 8, 9, 11, 12*	*8, 7, 1, 10, 9, 5, 11, 6, 3*
Saturn	*3, 6, 11*	*12, 9, 5 (except Sun)*
Rahu & Kethu	*3, 6, 11*	*12, 9, 5*

Sri KrushnaArpanamAstu

nAham kArtA hAriH kArtA

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